



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

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|---|---|
| 1. Yaseen ⁴⁶⁵⁴ . | يس |
| 2. By ⁴⁶⁵⁵ The Qur'an ^x The Hakeeme ⁴⁶⁵⁶ (infinite bekma ⁴⁶⁵⁷ Possessor). | وَالْقُرْآنِ الْحَكِيمِ |
| 3. Verily you ^s surely(are) of the <i>mursaleena</i> (sent-messengers). | إِنَّكَ لَمِنَ الْمُرْسَلِينَ |
| 4. On <i>Sseratten</i> (single and specific Path) straight. | عَلَى صِرَاطٍ مُسْتَقِيمٍ |
| 5. A descending ⁴⁶⁵⁸ (of/caused by) The Mighty <i>Ar-Raheeme</i> (multitudinous mercy Giver). | تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ |
| 6. To warn [you ^s] a people not (had been) warned their fathers; so they (are) neglecters. | لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤَهُمْ فَهُمْ غَافِلُونَ |
| 7. <i>Laqad</i> (verily, already and affirmatively) righted the say on most (of) them, so they believe not. | لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ |
| 8. Verily We made in their necks ^w shackles, so it ^w (being) to the chins; so they (are) <i>muqmaboona</i> (ones whose heads are forcefully bent backward so that they cannot look forward or down). | إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ |
| 9. And We made of between their hands ^w ⁴⁶⁵⁹ a dam and of their rears a dam; so We overlaid them, so they discern/sight not. | وَجَعَلْنَا مِ بَيْنَ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ |
| 10. And equal on them whether warned them you ^s or [you ^s] warned them not, not believe they ^z . | وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ |
| 11. Verily only [you ^s] warn whom ^p <i>ettaba'a</i> ([he] closely-followed) the <i>Thekra</i> (Qur'an) and <i>khasheya</i> ([he] reverently-feared) <i>Ar-Rahaman</i> by the invisible; so <i>bashsher</i> ⁴⁶⁶⁰ (let-tell pleasant tidings) [you ^s] (to) him by forgiveness ^w and a remuneration- <i>kareem</i> ⁴⁶⁶¹ (bounteous, ennobling and of many uses/effects). | إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ |

⁴⁶⁵⁴ See the *Lexicon* attached to this Translation for some commentary on this.

⁴⁶⁵⁵ In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

⁴⁶⁵⁶ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحکیم”

⁴⁶⁵⁷ See the *Lexicon* attached to this Translation for “bekma!”

⁴⁶⁵⁸ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

⁴⁶⁵⁹ The expression “between their hands” is a lofty Arabic tongue expression meaning: in front of them!

⁴⁶⁶⁰ See the *Lexicon* attached to this Translation for *bashshara*/youbashsharo/ mubashsheron= يبشّر/ يبشّر/ يبشّر

⁴⁶⁶¹ The word “kareem”= “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in the *Lexicon* attached to this Translation! Summarily it means bounty-giver ennobler!

12. Verily We quicken the dead and We write what they^z advanced and their effects/footprints⁴⁶⁶²; and everything *abssa*⁴⁶⁶³ (*comprehensively reckoned*) it^x We in a principal manifester.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ
وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ
وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ
مُّبِينٍ ﴿٢٠﴾

13. And let-strike [*you*^s] for them a parable/example, the village^w companions *edh* (*when/since*) came (*to*) it^w the *mursaloona* (*sent-messengers*).

وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ
الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿٢١﴾
إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمُ
مُّرْسَلُونَ ﴿٢٢﴾

14. *Edb* (*when/since*) We sent to them two, then they^z denied them both, so we corroborated by a third; then they^z said: verily we (*are*) to you^b *mursaloona* (*sent-messengers*).

15. Said they^z: not you^z except human like us; and not descended *Ar-Rahman* of a thing; *en* (*not*) you^f (*are*) except lying.

قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ
الرَّحْمَنُ مِن شَيْءٍ إِن أَنتُمْ إِلَّا
تَكْذِبُونَ ﴿٢٣﴾

16. Said they^z: our Lord knows, verily we (*are*) to you^b surely *mursaloona* (*sent-messengers*).

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمُ لَمُرْسَلُونَ ﴿٢٤﴾

17. And not on us except the announcement the manifester.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٢٥﴾

18. They^z said: verily we omened by you^b; *la'en* (*indeed if*) not desisted you^z surely assuredly⁴⁶⁶⁴ we stone⁴⁶⁶⁵ you^b and surely assuredly touch/betides you^b from us a painful torment.

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ
تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا
عَذَابٌ أَلِيمٌ ﴿٢٦﴾

19. Said they^z: yourⁿ omen (*is*) with you^z; is *en*⁴⁶⁶⁶ (*if/-when*) (*had been*) reminded you^{c4667} rather you^f (*are*) people prodigals/exceeders⁴⁶⁶⁸.

قَالُوا طَائِفُكُمْ مَّعَكُمْ أَإِن ذُكِّرْتُم
بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٢٧﴾

20. And came from the city's^w uttermost a man striding⁴⁶⁶⁹; said [*he*]: O, my people *ettabe'ao* (*let-closely-follow*) you^z the *mursaleena* (*sent-messengers*).

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَّسْعَىٰ
قَالَ يَبْقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٨﴾

21. *Ettabe'o* (*let-closely-follow you^z*) whom^p not asks you^b [*he*] a remuneration while they (*are*) *muhtadoona*⁴⁶⁷⁰ (*they who found and accepted the aright-guidance*).

اتَّبِعُوا مَن لَّا يَسْأَلْكُمْ أَجْرًا وَهُمْ
مُهْتَدُونَ ﴿٢٩﴾

⁴⁶⁶² The word "الآثار" is specifically meant to be "footsteps," to the mosques to perform the payers! See القرطبي!

⁴⁶⁶³ The word "أحصى" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

⁴⁶⁶⁴ The "ل" in "لنرجمنكم" and "لنمسنكم" are a *juratory* "ل" = "القسمة" amounting to = "التأكيد", i.e. *affirmation, expressed* in both cases by "*assuredly*"!

⁴⁶⁶⁵ The word "ترجم" in "نرجمنكم" is the *derivative* of "رجم", which has *many* meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

⁴⁶⁶⁶ For the expression "إن", *Emam al-Qurtobey*, rather noted *Qur'an* commentator, lists *nine* reading renditions of "إن", each is *slightly* different than the other!

⁴⁶⁶⁷ That is whenever you are *reminded* you *augured*, your omen is always with you!

⁴⁶⁶⁸ The word "مُسْرِفُونَ" translated as "*exceeders*" here in the sense of *immoderate* in *giving, saying* or *doing*! In this, case the addressees were "*exceeders*" in their *stubbornness* vis-à-vis the facts or the truth as presented by their messengers! Also, "مُسْرِفُونَ" means according to التاج *disbelievers*! I could not find this meaning for "مُسْرِف" as *disbeliever* except in a single *not* a main entry in التاج!

⁴⁶⁶⁹ The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشد" i.e. *strode* = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) "بمعنى مشى أو مضى" i.e. *treaded* = walk on, over, or along; (3) "بمعنى اجتهد" = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" *intentionally treaded*! When "سعى" in the sense of "*striding*" it is made transitive by "إلى" and when it is in the sense of "*work*" then it is made transitive by "الام" See اللسان, and البصائر! Refer to the attached list of *References*.

22. And what (is) for me not worship [I] Whom *fattara* (*had innately-perfectly-originated*) me[He] and to Him you^z (*are to be*) returned.
23. *A'attakbetho*⁴⁶⁷¹ (*do [I] take and presume*) of lesser than-/without Him *aaleha'tan* (*deities*); *en (if) Ar-Rahman* wants me by a *dhurren* (*persistent distress*) not enriches⁴⁶⁷² *a'n* (*off*) me their intercession^w a thing and nor they^z rescue [me]⁴⁶⁷³.
24. Verily I then surely in a misguidance manifest.
25. Verily I believed by yourⁿ Lord, so let-hear[me]⁴⁶⁷⁴ you^z.
26. (*Had been*) said: let-enter [you^s] the Paradise^w; said [he]: *yalayta* (*O, for a longing*) my people know.
27. By what forgave me, my Lord and [He] made me of the *mukrameena* (*they who are hospitality accorded and honor bestowed*).
28. And not We descended on his people of after him of soldiers from the Heaven^w and We were not *munzeleena*⁴⁶⁷⁵ (*Causers of the descending*).
29. *En (not)* was it^w except a shriek-she^y a one-she^y then *edha* (*suddenly/ whereas*) they (*are*) *kha'medona* (*stills/ quiet*).
30. Alas, *hasratan*⁴⁶⁷⁶ (*ardent contrition*)^w over the *eba'de* (*worshippers/ submitters/ slaves*) not *ya'atee*^x (*approaches/ comes to*)^x them of a messenger except they^z were by him *yastah'zeona* (*they^z are: affirmably-jesting/ jesting*).
31. Have not they^z seen how-many⁴⁶⁷⁷ We perished before them of the generations; verily they, to them not return.
32. And *en (not)* all *lamma*⁴⁶⁷⁸ (*but/ except*) together *laday*⁴⁶⁷⁹ (*directly and possessively from*) Us *muhdharoon*⁴⁶⁸⁰ (*those that are made present predeterminedly vis-à-vis time and place*).

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي
وَالِيهِ تُرْجَعُونَ ﴿٢٢﴾
أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ
الرَّحْمَنُ بَضْرًا لَا تَغْنَى عَنِّي
شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ ﴿٢٣﴾
إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾
إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾
قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلِيَتْ
قَوْمِي يَعْلَمُونَ ﴿٢٦﴾
بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ
الْمُكْرَمِينَ ﴿٢٧﴾
وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ
بَعْدِهِ مِنْ جُندٍ مِنَ السَّمَاءِ
وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾
إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا
هُمْ خَمْدُونَ ﴿٢٩﴾
يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ
رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾
أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾
وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا
مُحْضَرُونَ ﴿٣٢﴾

⁴⁶⁷⁰ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*!”

⁴⁶⁷¹ The word “*اتخذ*” from “*الإتحاذ*” which is “*إفتعال*” for “*الأتخاذ*,” as stated in *لسان العرب*; therefore, “*اتخذ*” is *always* taking and *presuming* some-thing about what was taken! Thus, it is *not* just the mere *taking*!

⁴⁶⁷² The word “*تغني*” has double meanings: (1) *enriches*, (2) *suffices*! But “*enriches*” *includes* suffice and *not* vice versa! As “*enriches*” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “*suffices*” *meets the present needs of a specific task*! Hence “*enriches*” is *superior*!

⁴⁶⁷³ The letter “*ن*” in “*ينقذون*” by Arabic (*linguistic*) Rule, is called “*نون الوقاية او العمداء، حيث لا يستغنى عنها*” which *precedes the speaker’s pronoun “إي”* The speaker’s pronoun “*ي*” in “*ينقذون*” is *omitted*, for “*التخفيف*” = “*alleviation, lightening*” or *Ayat’s end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

⁴⁶⁷⁴ Ibid, only regarding *اسمعون*!

⁴⁶⁷⁵ The word “*munzeleen*” is *plural, masculine subjective noun*, meaning the *causers of the descending*! Hence “*munzeleen*” has *no* English equivalent! *Descenders= ones that descend*, give a *different* meaning!

⁴⁶⁷⁶ The word “*حسرة*” is “*أشد الندم*,” see *التاج*! So we *qualify* the word “*contrition*” by *ardent* to indicate such *intensity* of contrition!

⁴⁶⁷⁷ The word “*كم*” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*!”

⁴⁶⁷⁸ The particle “*لما*” has many functions, among them as an *exhaustive particle*, i.e.: *restriction*; so “*but*” here in its *sense of exception*! See *القرطبي ومغني اللبيب*!

⁴⁶⁷⁹ The word “*لدى*” is *closer* than “*عند*” as you can say: “*عندي مال و المال ليس بقبضتك الآن*,” thus, “*لدى*” which *closer* spatially and more specific! So, “*directly and possessively from*” (Us) seems to indicate such *closeness*! See *اللسان*!

⁴⁶⁸⁰ The word “*muhdharoon*” is plural of “*muhdhar*,” *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

33. And an *Aya'ton*^w (miracle/sign/proof) for them (is) the dead-she^y [the] land^w We quickened it^w and *akbrajna* (We emerged/produced) from it^w grains^x so of it^x they^z eat.
34. And We made in it^w gardens^w of date-palms^w and grapes and *fajjarna* (We caused to gush) in it^w of the wells^w.
35. To eat they^z of its^x *thama're*^x (trees/plant crops/fruits)^x and what worked their hands^w; do then not they^z thank.
36. *Subhana*⁴⁶⁸¹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who [He] created the pairs⁴⁶⁸², all of it^w of what the Earth^w sprouts^w and of their selves^w and of what not they^z know.
37. And an *Aya'ton*^w (miracle/sign/proof) for them (is) the night^x We slough of it^x the day, then *edha* (suddenly-/whereas) they (are) *mudhlemoona* (they that have darkness in them or who have lapsed in darkness).
38. And the sun^w runs^w for a *mustagarren* (permanent-abode/ultimate realization) for it^w; *tha'leka* (he-that-afar-it/that) (is) a fating (of) The Mighty The Omniscient.
39. And the moon^x We fated it^x zodiacs until [it^x] returned like the *orjoona* (shrivelled date-palm stalk) the old.
40. Neither the sun^w befitting for it^w to overtake the moon^x and nor the night (is) the day's foregoer; and each (is) in an orbit swimming they^z.
41. And an *Aya'ton*^w (miracle/sign/proof) for them (is) (that) surely We carried their progeny^w in the *folke*^x (ship)^x the laden.
42. And We created for them of its^x similar what they^z ride.
43. And *en(if)* [We] will [We] drown them, then neither a cry for them and nor (are to be) rescued they^z.
44. Except a mercy^v from Us and a *mata'an*⁴⁶⁸³ (resource for a transitory worldly delight) to a while.

وَأَيَّاهُ لَهُمُ الْأَرْضُ الْمَيِّتَةُ
أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾
وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ
وَأَعْنَسِبَ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾
لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾
سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ
كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ
أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾
وَأَيَّاهُ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾
وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾
وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾
لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ
وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾
وَأَيَّاهُ لَهُمُ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي
الْفَلَكِ الْمَشْحُونِ ﴿٤١﴾
وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا
يَرْكَبُونَ ﴿٤٢﴾
وَأِنْ نَشَأْ نُفِرْقَهُمْ فَلَآ صَرْخَ لَهُمْ
وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾
إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

⁴⁶⁸¹ The word "*subhana*" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "*subhana*" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

⁴⁶⁸² The word "زوج" in "زَوْجِينَ" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أَزْوَاجٌ" which could also mean: (2) similary, i.e. the look-likes!), (3) hues! See اللسان!

⁴⁶⁸³ The word "متاع" = "mata'an" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See the Lexicon attached to this Translation for elaboration!

45. And if (*being/had-been*) said for them: *ettaqo* (*let-you^z reverently-guard not to displease*) what (*is*) between yourⁿ hands⁴⁶⁸⁴ and what (*is*) behind you^b *la'allā* (*craving currently unavailable deed that/perhaps*) you^b *torhamona*⁴⁶⁸⁵ (*to be mercy-given you^z*).

46. And not *ta'tey*^w (*descend/come*)^w them of an *Aya'ten*^w (*miracle/sign/proof*) of their Lord's *Aya'te*^w (*plural for Aya'ten*^w) except they^z were a'n (*regarding*) it^w shunners.

47. And if (*being/had-been*) said for them: let-expend you^z of what provided you^b Allah, said who^r they^z disbelieved to whom^r they^z believed: *a'nutt'emo* (*do we: give to ingest/feed*) whom^p if/had⁴⁶⁸⁶ wills/willed Allah *att'ama* (*gave to ingest/fed*) him; *en* (*not*) you^f (*are*) except in a misguidance manifest.

48. And they^z say: when (*is*) this the appointment, *en* (*if*) you^c [were] *ssa'deqeena* (*always truth enforcers*).

49. Not wait they^z except a shriek-she^y one-she^y [*it*^w] takes-she^y them while they dispute.

50. So not can they^z (*make*) an enjoinder^w and nor to their families^w return they^z.

51. And (*had-been*) blown in the horn, then *edha* (*suddenly/whereas*) they (*are*) from the *ajda'the* (*tombs*) flitting they^z.

52. Said they^z: O, *waylana*⁴⁶⁸⁷ (*woe/ruin/long-lasting torture for us*); who aroused/resurrected⁴⁶⁸⁸ us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (*always enforced the truth*) the *mursaloona* (*sent-messengers*).

53. *En* (*not*) was except a shriek-she^y one-she^y then *edha* (*suddenly/whereas*) they (*are*) together *laday*⁴⁶⁸⁹ (*directly and possessively from*) Us *muhdharoona*⁴⁶⁹⁰ (*those that are made present predeterminedly vis-à-vis time and place*).

54. So today not (*to be*) wronged⁴⁶⁹¹ a self^w a thing and nor (*to be*) requited you^z except what you^c were working.

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٤﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٥٥﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٥٦﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٧﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٥٨﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ ﴿٥٩﴾

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ ﴿٦٠﴾

قَالُوا يَنْوِيلُنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٦١﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً ﴿٦٢﴾

فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٦٣﴾

فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٦٤﴾

⁴⁶⁸⁴ The lofty say "between your hands" is an Arabic *tongue* expression, meaning: *before you*, or *in front of you*!

⁴⁶⁸⁵ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "perhaps you^z *torhamona* (*be given-mercy*) you^z" thus introducing the idea of "giving-mercy" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in correct English, as there is no such word as "mercied!"

⁴⁶⁸⁶ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if/had" or "when!" See *إبن هشام*!

⁴⁶⁸⁷ *Waylon* is an Arabic word that has three distinct meanings: (1) long lasting torture; (2) a valley in the Hell Fire with intense heat that it melts every thing that comes into it; (3) ruin.

⁴⁶⁸⁸ The word "بعث" carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*!

⁴⁶⁸⁹ The word "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly and possessively from" (Us) seems to indicate such closeness! See *اللسان*!

⁴⁶⁹⁰ ⁴⁶⁹⁰ The word "*muhdharoon*" is plural of "*muhdhar*," masculine, singular objective noun meaning: *made present*! However, such plural sense almost always despite their wish to be present!

⁴⁶⁹¹ The word "wrongs" has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*!

55. Verily the Paradise's^w companions today (are) in a work marveling⁴⁶⁹².
 56. They and their spouses (i.e. wives) (are) in shades on the couches recliners.
 57. For them in it^w fruit^w⁴⁶⁹³ and for them what they^z claim/wish⁴⁶⁹⁴.
 58. Peace, a say of a Lord Rabeemen (iterative mercy Giver).
 59. And *imtaẓo* (let-be-you^z distinguished) today, O, you the criminals^x.
 60. Have not [I] covenanted to you^b O, Adam's sons that not you^z worship the Satan; verily he (is) for you^b a foe⁴⁶⁹⁵ manifest.
 61. And that let-you^z worship Me; this (is) Sseratton (road/way) straight.
 62. And *laqad* (verily, already and affirmatively) [he] misled of you^b many generations; have then not been you^z cerebrating.
 63. This-she^y (is) Hell^w, which^u you^c [were] (being) promised.
 64. *Isslan*⁴⁶⁹⁶ (let-broiled you^z on/by) it^w today, by⁴⁶⁹⁷ what you^c were disbelieving you^z.
 65. Today, We seal/consummate⁴⁶⁹⁸ on their mouths^w and talk (to) Us their hands^w and witness/testify their feet^w by what they^z were earning.
 66. And if⁴⁶⁹⁹ [We] will, surely We (would have) smothered on their eyes^w then they^z (would have) raced (to) the Sseratte (road/way), so wherefrom⁴⁷⁰⁰ they^z sight.
 67. And if⁴⁷⁰¹ [We] will surely We (would have) deformed them on their station, so not could proceed they^z and nor return they^z.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ﴿٥٥﴾
 هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ مُتَكَبِّرُونَ ﴿٥٦﴾
 لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾
 سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾
 وَامْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾
 أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾
 وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾
 وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾
 هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
 أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾
 الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾
 وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْىٰ يُبْصِرُونَ ﴿٦٦﴾
 وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

4692 The word “فاكهون” means “يتعجبون”=marveling, see القرطبي والتاج!

4693 The word “فاكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by ^w!

4694 The word “يدعون” has more than one meaning! It could mean (1) wish, or (2) claim! See القرطبي واللسان!

4695 The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!

4696 The word “يصلون” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

4697 The particle “ب” in “بكم” commands fourteen different meanings, among them “the causality,” as indicated here by “by” = “for”! See المغني اللبيب!

4698 That is close hermetically and determined irrevocably, or tighten on their mouths!

4699 The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when”! See المغني اللبيب، ابن هشام!

4700 The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

4701 See footnote 4420 above regarding “لو”!

68. And whomever [We] age him [We] (turn) him upside-down in the creation; do then not they^z cerebrate. وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
69. And not We taught him the poetry; and (is) not befitting/facile for him; *en (not)* he/it^{x4702} except a *Thekron*(message/exhortation) and a Qur'an manifest. وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾
70. To warn [be] whomever [be] [was] *hayyan* (living-/alive) and right [the] say on the disbelievers. لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
71. Have [and] not seen they^z (that) surely We created for them of what worked Our Hands^{w4703} *an'aaman*^w (cattle/sheep/goats/camels)^w so they(are) for it^w possessors. أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَلَكَونَ ﴿٧١﴾
72. And We humbled it^w for them; so of it^w (are) their rides/ride⁴⁷⁰⁴ and of it^w eat they^z. وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾
73. And for them in it^w benefits^w and drinks; do then not thank they^z. وَهُمْ فِيهَا مَنَافِعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾
74. And *ittakbaatho*⁴⁷⁰⁵ (they^z took and presumed) of lesser than/without Allah *aalehatan* (deities), *la'allā* (craving currently unavailable deed that, perhaps) they (are to be) succored. وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾
75. [Not] can they^z succor them; and they for them soldiers *mubdharoonā*⁴⁷⁰⁶ (those that are made present predeterminedly vis-à-vis time and place). لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ ﴿٧٥﴾
76. So let not sadden you^g their say; verily We know what they^z conceal and what they^z disclose. فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾
77. Has not seen the human (that) surely We created him of a *nuttfa'ten* (sperm-drop)^w then *edha* (suddenly-/whereas) he (is), *kha'sseemon* (iterative disputant-/antagonist) manifest. أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾
78. And [be] struck for Us a parable/example and [be] forgot⁴⁷⁰⁷ (ceased paying attention to) his creation; said [be]: Who^a quickens the bones while it^w decay. وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

⁴⁷⁰² The pronoun “هو” in this *Ayah* potentially carries *more* than *one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says: “أَيُّ مُحَمَّدٍ إِنْ هُوَ”، *Emam* القرطبي says: “أَيُّ هَذَا الَّذِي يَتْلُوهُ”، *Emam* الرازي says: “أَيُّ هُوَ ذَكَرٌ وَ مَوْعِظَةٌ”، And said “الرَّاعِبُ” = *Mohammad* (SAWS), just like “الكَلِمَةُ” = “The Word” = *Esa*, son of *Maraïma* (*Mary*), see الرَّاعِبُ! Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: “he” or “it”!

⁴⁷⁰³ Regarding “Our Hands,” some maintain that the “hands” are symbols of divine Might or Power!

⁴⁷⁰⁴ The word “رُكُوبُهُمْ” with a “فَتْحَةٌ عَلَى الدَّر” is a *plural*, and said others “رُكُوبُهُمْ” with “إِضْمَةٌ عَلَى الدَّر”

⁴⁷⁰⁵ The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَلَ” for “الْإِتَّخَاذَ”, as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and *making/presuming* some thing of what was taken! Thus, it is *not* just the mere *taking*!

⁴⁷⁰⁶ The word “*mubdharoon*” is plural of “*mubdhar*,” masculine, singular objective noun meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

⁴⁷⁰⁷ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See *اللسان*!

79. Let-say [*you*^s]: quickens it^w Who [*He*] established it^w first once-she^y (*time*^w); and He (*is*) by every creation Omniscient.

80. Who [*He*] made for you^b of the trees^w the green a fire^w; then *edha* (*suddenly/whereas*) you^f (*are*) of it^x you^z kindle.

81. Does not Who [*He*] created the Heavens^w and the Earth^w surely *Qadir*⁴⁷⁰⁸ (*He-Who is capable of: giving/doing/enforcing/or influencing*) on to create like them; *bala*⁴⁷⁰⁹ (*certainly-not*); and He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.

82. Verily only His command if [*He*] wanted a thing (*is*) to say for it^x: let-be [*you*^s], so [*it*^x] is.

83. So *subhana*⁴⁷¹⁰ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who (*is*) in His Hand^{w4711} *Malakooto*⁴⁷¹² (*everlasting-absolute-Kingship*) (*of*) every thing and to Him (*are to be*) returned you^z.

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ
مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾
الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ
الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ
تُقَدُّونَ ﴿٨٠﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ
مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ
يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ
كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

⁴⁷⁰⁸ The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

⁴⁷⁰⁹ The word “bala”= “indeed-not” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

⁴⁷¹⁰ The word “subhana”= “سبحان” has *no* English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”=“سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*

⁴⁷¹¹ Some maintain that the “hands” are *symbols* of divine Might or Power!

⁴⁷¹² The word “ملكوت” means kingship but of everlasting and absolute nature!